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When I came to Montreal from BC (University of BC) in June 1960 there were several indigenous Black organizations serving a population of about 5000 - 10,000 Blacks. There was the Union United Church which ~~also~~ celebrated its 65th birth day in 1969. There was the Negro Community Center which started in the Church basement and recently celebrated its 50th Birth day in 1977.

197 There was the Negro Citizenship Association, dedicated to good citizenship and the struggle to unite Black people against the injustices of ~~immigration~~ ^{perpetrated} and ~~the discrimination against~~ against immigrant and native born Blacks. It too had its beginning in the Church basement and continued until its demise ^{in 1969-1970} to hold its meetings there. In the Arts there were the Negro Theatre Guild of Montreal which put many of its productions in the early sixties in the ~~church~~ church basement. One calls to mind the rave review that it received for the play "Shirley Mastrimony". One also recalls that "Percy Rodriguez" a now famous ^{Black} Canadian personality play the ^{major role} of "Emperor Jones" put on by the company. He was also Harlem Nocturnal, that still brings back memories of ^{Harlem in} the twenties right in the middle of Montreal. There were social clubs such as the Montreal Negro Alumni Group, Sepia Girls, Birthday Clubs, Masonic Lodges and orders, the Brotherhood of Sleeping Car Porters, and the Ailing MWA on George Vaneer Street around the corner from the Negro Community Center. They were poles apart

in their philosophies about how Blacks could and should be organized. The NCC grew out of the church and was supported by white paternalistic organizations. It spoke of living together in harmony at a time when it was obvious that this meant that blacks should be negroes, should be docile, ~~manifestly~~ ^{essentially}, many of its critics described its function to be that of ~~to~~ ^{to} bring up young blacks to tap dance, learn ballet steps very very imperfectly, pray, ~~courtsey~~ ^{courtesy} to the white man, and learn all those graces which would make it possible for ^{the white man to see} them ~~without being heard~~ ^{without being} hearing them or without being disturbed in any other way by their presence.

The Students (primarily West Indian) at St George and McGill hated the leadership and everything that this organization represented. They

were ~~not~~ attracted to the UNIA Hall with its ~~Garvey~~ Garveyite philosophy of "Black Power" i.e. independent black initiatives for the development of black people. But the old guard was growing old ~~and~~ their energy was dissipated by the ^{from the seeming} ~~crab~~ ^{impracticality of their economic theory of black nationhood} struggle, and the flight of youth south ~~and~~ ^{to Toronto}. It was the Church under Reverend Lake who had to ~~give birth~~ ^{create} once more the opportunity for a more practical and radical organ for the new immigrants and the students to rally around. That organ was the ~~Negro~~ Negro Citizenship Association. Under the able leadership of Richard Leslie, Dorothy Wills and later on students like Carl Whittaker,

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Rudney Lovel, Vernon Eddles, Clarence Bayne, Winston ~~Wright~~ Nicholls, Eddie Howell, George Richardson, and many others. The organization wage a war against discrimination in immigration, employment, ~~rent~~ housing, ~~to~~ justice agencies, education. It lobbied hard and furiously for the establishment of human rights legislation in Quebec. Some of the battles it won are now landmarks in the development of the organized struggle of blacks in Quebec. One recalls the victory against the Queen Elizabeth Hotel, ~~found~~ and its refusal to hire a black nurse on the basis of race; and the integration of Diamond Taxi's; plus the countless representations made on behalf of blacks facing indiscriminate deportation.

The ~~of~~ organization, because it had attracted dissatisfied black intellectuals was able to articulate issues as no other Black organization has managed to before it. It was also that It did this effectively through its magazine "Expression". (now defunct). Because it had this core of teachers, and other university types it was able to bridge the growing gap between the new breed of radical blacks ^{students} ~~and~~ at from the West Indies and the increasing disenchantment of the rapidly growing black immigrant population. With the indigenous leadership represented by MCC and the Church. They were also able to ^{address themselves} ~~Speak to the~~ ~~def~~ to the isolation and tension resulting from the cultural differences between the two groups; and they had to move

part to minimize the tensions between the island
 groups many of whom were meeting other fellow
 West Indians for the first time. The West Indian
 Conferences which began with the initiatives of
 the Students at McGill provided ^{a partial} ~~the~~ solution
 to the inter West Indian tensions, but tended to
 heighten, at first the separation between Canadian
 Blacks and Immigrant Blacks. There was bitter
 resentment of West Indian Students and immigrants
 who for cultural ~~reason~~ and other reasons moved,
 lived, danced, and slept in areas north of
~~St~~ St Catherine, bounded by St Laurent on the East
 and Atwater on the West. They rarely came into
 contact with or tried to associate with the indigenous
 blacks that they nonchalantly referred to as
 "St Antoine blacks." The conferences began to bring
 these ^{two isolated} groups together; but it took ^{provided by the} the mechanism
 of the Negro Citizenship Association and its
 intellectuals to pull them into contact with
 each other. This process ^{started by about} took place ~~between~~ 1964
 and ~~1967~~ was completed in 1969 with the formation
 of the National Black Coalition. ^{These} ~~two~~ events
 mark the ^(locking) cementing of the two groups: the Black
 Writers Congress ¹⁹⁶⁸ (disrupted by Dennis ^{Forsythe} in
 Let the Niggers Burn) as an evangelical experience
 and the "Canadian Conference of Black Organizations"
 which brought Canadian Blacks and West Indian
 blacks from all over Canada to deal with the
 issues affecting black people in Canada: It
 resolved that a Nation Organization for Blacks

be established. And that was done in 1979 under extreme internal stress and conflict.

The mere fact that the two conferences were held in the same month one week apart attest to the divergent views of the leadership in the two groups. As the organizer of the Canadian Conference of Black Organization I represented the position that while the problems of Blacks all over the world were relevant to our struggle in Canada, that our concerns had to be primarily with the needs of and oppression of blacks in Canada first. The other group was concerned primarily with the ^{caricatured principle of} "psychological hook ups" as a primary stage in the movement for world revolution. We agreed to disagree, but the revolutionary momentum of the times led quite naturally to ~~the excitement of~~ the computer crisis with both Whites and Blacks, Students and Administration playing their roles with enthusiasm in the ^{initial} excitement. All the pockets of interest sought favorably to gain advantage from the situation; but unfortunately the crisis deepened and disaster struck for all. The Black community was ultimately to become more united through its resolve never to have decision made for it by students by virtue of ~~them~~ opting out of the struggle. As the Black adult community took up the reins of responsibility for systematic struggle at last. Into direct confrontation with student idealism and distaste for the routine associated true struggle. The ~~struggle~~ conflict was sharp and furious.

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but in Montreal it gave rise strong ~~the~~ ^{regional} NRC. which to this day has survived internal conflict; and the formation of a vibrant federation of Black organization called the Black Community Central Administration.

The growth and maturing of the Black Community in Montreal saw the weakening of students influence here. But in the meanwhile out of the turmoil and dynamism of the struggle ~~the~~ the seeds of change were sowed through ~~the~~ the students conflict ^{with} and criticism of NRC to Toronto. The process is still going on there.

What do we have here now?